A SERMON ON THE SECOND COMMANDEMENT:

Preached in Saint PAVLS Church, *Januarie* 6. 1623.

By

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TO THE REVEREND,

THEOPHILVS AYLMER,

Doctor of Diuinitie, and Arch-Deacon of London.

SIR,

I May not *rob* you: take your *owne*. Your *owne* is this *Sermon: originally, efficiently, occasionally*, and *authoritatiuely*: First, you sent me to the *Vniuersitie*: there your *cost, counsell*, and *care*, made me a *Student, Scholer*, and *Fellow*. Secondly, you *call'd* me from the *Vniuersitie*, to a *Liuing* of your *owne Donation*, a *Donatiue indeed*; without *Simonie*, or *Flatterie*. Would God euery English *Patron*, and *Pastor*, could say *so much*, and *so truly*. Thirdly, Your discourse did direct me to this *Text*. Fourthly, As *your Substitute*, I preached these *Meditations*. Take therefore *your owne*, this *Sermon*: with *interest*, the *Author* also. Who *proclaymeth* himselfe *bankrupt*, that he is able *to pay no more*: you hauing bound him in a farther *Obligation*. But he hopeth, *you will accept him*, as you hope *God will accept you*, 2. *Cor.* 8. 12. And so much he promiseth *to you, before him*, euer to rest

Yours, in Christ to be vsed.

IOHN SQVIRE.

To the moderate *Romiſh* Catholike, *and the vnſetled* Engliſh *Proteſtant*, Knowledge, Zeale, *Truth.*

Brethren,

THis Sermon, *doth not indeauour to* impoſe *on you* Faith implicit; *from the authoritie of a* Mother, *the* Church; *either of yours* Romiſh, *or of ours* Reformed. *But to* propoſe *to you*, Truth explicit: *from the veritie of a* Father, *euen of our* owne God, *in his* owne Word. *When I leaue it, doe you leaue me: though you be but* Men, *and I could be euen* an Angell. *While I follow it, you ſhould follow me, though you could be* euen Apoſtles, *and I but a* Man, *yee a* Phariſie. *To the end, that this Truth may be thus embraced:* I preach this to you, doe you pray for mee: *and* our common Chriſt bleſſe vs all.

Gal. 1. 8.

Matth. 23. 3.

Yours, in the Truth.

IHON SQVIRE.

A SERMON ON THE SECOND COMMANDEMENT.

Exod. 20. 4, 5, and 6.

THese ten Commandements, containe one thing: the dutie of Man. But that is twofold: Supreme, to his Father, in the first; and Subordinate, to his Brother in the second Table. Our Dutie to God, must bee both *Internall*, in the first Commandement; and *Externall*, in the three following; and that in three respects, of *Things*, in the second; of *Words*, in the third; and of *Times*, in the fourth. This Second then, is a Commandement inioyning Things concerning our externall dutie to God. It is negatiue: forbidding *literally*, onely the worshipping of Images: but *synecdochically*, all ἐθελοθρησκεία, will-

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worſhip, or deuiſed deuotion. In it is touched the very pith of all all precepts: both the commandement to which, and the argument by which it doth perſwade vs: *Thou ſhalt not make to thy ſelfe any grauen Image, nor any likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: Thou ſhalt not bow downe to them, nor worſhip them.* This is the Commandement præfixt; to which is affixt, as commanding an argument: *For, I the Lord thy God, am a iealous God, viſiting the ſinnes of the Fathers vpon the children, vnto the third and fourth generation in them that hate me: & ſhewing mercy vnto thouſands of them that loue me, and keepe my commandements.*

The Commandement forbiddeth all men, two things concerning Images: their Purpoſe, *Thou ſhalt not make to thy ſelfe any grauen Image, nor any likeneſſe, of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth:* and their Practice, *thou ſhalt not bow downe to them, nor worſhip them.* And that the Commandement may the better deſcend into our hearts, the Argument doth aſcend from two heads. Firſt, hee perſwadeth vs from his Iuſtneſſe, *for I the Lord thy God am a iealous God, which viſit the ſinnes of the fathers vpon the children, vnto the third, and fourth generation in them that hate mee.* Secondly from his Goodneſſe, *and ſhewing mercy vnto thouſands in them that loue me, and keepe my Commandements.*

That my diſcourſe may not altogether floate, in this fathomleſſe ſea, I muſt diue a little deeper, by another ſubdiuiſion. To preuent the very Purpoſe

pose of Image-idolatrie, the Lord doth here premise a plaine Prohibition, *Thou shalt not make to thy selfe any grauen Image:* and to make that yet plainer, he annexeth a plaine Exposition, *nor any likenesse, of any thing, that is in heauen aboue, or in the earth beneath, or in the water vnder the earth.*

Furthermore, for as much as that Purpose is the Patent which giueth life to the Practice: he smiteth at the Bodie of Image-adoration, *Thou shalt not bow downe to them:* and at the Soule thereof, *nor Worship them.* That he may euen kill Idolatrie, he inhibiteth both the inferiour and superiour act thereof: men may neither *bow* to them, nor *worship* them.

And that this may bee (not *brutum fulmen*) a piercing precept, he doth protest his Iustnesse, both in regard of the Punisher, *for I the Lord thy God am a iealous God:* and of the Punishment, *visiting the sinnes of the fathers vpon the children, vnto the third and fourth generation in them that hate mee.* Finally, that the Lord may appeare to be, not onely, a God to affright the bad, by his Iustnesse; but also a Father to inuite the good, by his Goodnesse; hee proclaymeth that also in three remarkable particulars. First, the Qualitie, it is excellent: *I will shew mercy.* Secondly, the Quantitie, it is infinite, *vnto thousands.* Thirdly, the Qualification, it is apparent; God will put his owne liuerie on his owne seruants: some men are as it were, marked out for the mercy of their Maker: *I will shew mercy on them that loue me and keepe my Commandements.*

Here wee haue a long Text, but a little Time.

Therefore, God Almighty enlarge our hearts, that we may receiue much by our little, yet serious attention.

To runne ouer these particulars yet more particularly: heare the first three words, in two words. *Non facies tibi sculptile: Non facies,* THOV *shalt not:* a singular note, from this phrase of the singular number. God doth as it were take the *Israelites* at their word: *chap. 9. vers. 8.* all the people said, *All that the Lord hath spoken, wee will doe.* Heere God doth tye them to a personall performance of that generall promise, THOV *shalt haue no other gods but me*, and THOV *shalt not make to thy selfe any grauen Image.* Whereby wee may see that *cæcum idolum* (as our learned Bishop of Winchester doth terme it) that Blind idoll, implicit Faith.

Tortura Torti, pag. 9.

Doe not take vp thy Truth on trust, from the *Priest*, from the *Pope*, or from the *Church*. Whatsoeuer they doe teach thee, this phrase may assure thee, that no *Doliers Faith* can blanch this *Æthiopian crime:* but at that day, God will question thee in this phrase, *Tu fecisti?* diddest *Thou* make any grauen Image?

Thou shalt not make any grauen Image Tibi, *to thy selfe:* take this phrase *Tibi*, to thy selfe also, it merits thy attention. It is an Hebraisme, signifying, that men must make no Images for Religion, of their owne heads, without Gods command. *Moses* indeed made an Image, the Brasen image, but not *Sibi* to himselfe: and *Solomon* made Images, the Cherubins, but not *Sibi* of his owne inuention. God himselfe commanded the one, *Num.* 21.8.

21.8. and the other, 1. *Reg.* 6.23. But it seemeth, the Successour of Saint *Peter*, hath a prerogatiue aboue the person of *Moses*. *Solomon* indeed did not, durst not make an Image, *Sibi*, to himselfe, of his owne authoritie: but behold, a greater than *Solomon* is here, the Pope doth make Images *Sibi*, to himselfe, and commandeth them to be made, by others also. But if he will make an Image for himselfe, let him make an answer for himselfe also: Be not thou partaker of other mens sinnes. *Ne facies Tibi*: make no grauen Image to thy selfe, till thou canst finde some plaine place of Scripture expresselie to command it.

Thou shalt not make to thyselfe any grauen Image: פסל saith *Pagnine*, signifieth *Sculpere*, or *Dolare*, to carue or graue: פסל *Sculptile (& dicitur tam de lignis, quàm de lapidibus)* any Image carued in wood, or grauen in stone. By the *Septuagints* it is translated, both εἴδωλον, an Idoll, as here, *Exod.* 20.4. and ὅμοιωμα, an Image, as *Esay* 40.18. Which is an hint sufficient, to anticipate that Idol-distinction, betwixt an *Image*, and an *Idol*. Pasal. Pesel.

The second point doth inhibite a second sort of Images, תמונה by the former word some vnderstand γλυπτὰ Images framed with caruing or grauing tooles: by this word פסילים, Images formed with a Pen, or Pencill, *Statues* or *Pictures*. Others take this last word in a more large sence, to signifie (as our translation doth also render it) *any likenesse: Similitudo*, be it *figura* or *phantasma*, layth *Pagnine*, either the outward action of the hand, or the inward fiction of the minde. *Dy factity* or *fictity*, Temounah. Voce מרד.

as *Caluine* ſpeaketh: be the intention of man what it will, or the inuention of man, what it can: here is a generall interdiction of all Images: *Thou ſhalt not make to thy ſelfe any likeneſſe.*

Though this be plaine enough, yet is the Lord pleaſed to explaine this Precept, by an enumeration; *Thou ſhalt not make to thy ſelfe any grauen Image, nor any likeneſſe of any thing, in heauen aboue, or in the earth beneath, or in the water vnder the earth:* that is, no Image muſt be made to religious vſe, of any, either Fowle of the aire, or Starre of the skie; either of Beaſt of the field, or Tree of the forreſt; either of Men on the land, or Fiſh of the ſea: במים or בשמים: *nec deſuper, nec deſubter:* not any likeneſſe, of any thing, in any place. Surely if ſome had not ſet themſelues, to ſupport their opiniatiue concluſion, I could not imagine, how it were poſſible, for any man, to exempt any Image, from this generall diſtribution, by their ſuperſubtile diſtinctions.

Bamajim. Bashamajim.

The precept hauing prohibited the purpoſe, it proceedeth to the Practice: *Thou ſhalt not bow downe to them, nor worſhip them.* The firſt word, *to bow*, in the Hebrew is שחה to humble ones ſelf, with the ſignes of humiliation: as baring the head, bending the knee, bowing the bodie, ſpreading the armes, &c. In Greeke προσκυνῶν, comming of κύων *Canis*, a metaphor taken from the manner of Spaniels, when they couch, and crouch on the ground before their Maſters. Our Latine tranſlation is, *incuruare*, to bow, expreſſing only one geſture, but inuoluing all the other. The Image-aduocates, that they may reſerue

Shachah.

Zanch. in Præc. 2. c. 14. pag. 367.

reserue a προσκυνητὸν, one starting hole, for an euasion, translate it, *non adorabis, thou shalt not adore them.* Although this make a tautologie, the next word, *coles*, signifying *Worship*, or *Adoration*: neuertheleſſe wee admit this their owne translation, but with their owne distinction. *Adoration* is twofold, sayth *Lyra, Signi & Facti*, the outward, of the Action; and the inward, of the Affection: it is here vsed in the first sence, as also 2. *Reg.* 5. 18. Thus then runneth the inhibition, *Thou shalt not performe any religious gesture, to any Image.* Now, whether this bee not the Practice of the Church of *Rome*, when they creepe to a Crosse, kneele to an Image, and kisse them both; Let the *Roman Catholikes* themselues gainesay: but I thinke they cannot gainesay so common a Practice. B. Bonner in sec. Preceptum. pag. 249.

The second point prohibited in our Practice, is *Worship*: the Hebrew terme is עבד, which the Greekes turne by two words λατρεύειν, *Mat.* 4. 10. and δουλεύειν *Coloss.* 3. 24. (where note by the way, that distinction of *Dulia* and *Latria*, may be taken out of the way, it is not vncontroulable, its members are not distinct, it selfe therefore is no distinction) the Latines translate it by one word *Seruire*, to serue, it being a metaphore from Seruants. But this Seruice, being (in Religion) of an higher nature, our translators doe well expresse it, by a word of an higher name, *Worship*. Now this worship, or religious seruice, consisteth of many particulars, all inhibited by the Scriptures, to be exhibited to Pictures: as inuocation of them, *Esay* 44. 17. Gnaual.

Thankes,

Thankes to them, *Ier.* 2.27. no not to Bow before them, 2.*Chr.* 25.14 Preaching for them, *Ier.* 2.8. Swearing by them *Zeph.* 1.5. Sacrificing, 2.*Reg.* 17. 35. Censing, *Ier.* 18.15. &c. The sence then is this: impart no such seruice, to any Image: for thereby thou shalt make it an Idoll, 2. *Reg.* 18. 4. and thy selfe, an Idolater, *Rom.* 1.25. Thus are wee come *ad vmbelicum vsque*, to the Nauel, middle, and pith of this Commandement.

λατρεύειν τῇ κλίσῃ παρὰ τὸν κλίναντα.

From commanding, our God goeth on to perswading. The first Argument is from his *Iustnesse:* in which the Punisher is premised, as a preface to the Punishment, *I the Lord thy God, am a iealous God.* The Lord, *Iehouah*, of הוה, *to bee.* God being, the Beeing, *ens entium*, in himselfe primitiuely, in vs deriuatiuely: in him wee haue our Beeing, *Act.* 17. 28. *Elohim, God*, contradistinct to *Elelim*, the last signifying *(vanities)* a false god: the first a true God. The affixe ך, אלהיך, *Thy God.* Thy God by purchace, and thy God by promise: I bought thee, and brought thee from *Egypt*, and the *Egyptian* slauerie, *vers.* 2. and Thou diddest promise to heare me, and obey mee, *Exod.* 19. 8. three words, three Arguments.

Hiiah.

Elohecā.

1. *Thou shalt worship him alone, who is Iehouah, thy Creator.*
 But an Image is (a creature) not Iehouah, thy Creator. Therefore.
 Thou shalt not worship an Image.
2. *Thou shalt worship him alone, who is Elohim, the true God.*

But

But Images are not Elohim, *true Gods; but* Elilim, *false gods.* Therefore,
Images are not to be worshipped.

3. *Thou shalt worship none but Thy God, who did purchase thee, and whom thou didst promise.*
But an Image is not Thy God, it did not purchase thee, thou didst not promise it. Therefore,
Thou shalt not worship an Image.

If a confirmd Idolater could [illegible], out-face these three Arguments, these three Titles of God: God doth send out Seconds, a supply, and doth reenforce his perswasion, by two other Attributes, *a ielous God.* Two things animate an Adulteresse to be impudent and incorrigible in her Adulterie: if her husband be either milde, that he wil not, or if he be awed, that he cannot reuenge that iniurie. God here argueth from the contrarie to these two. *I am* (sayth he) *God,* אל, that is, *fortis,* strong; and קנא, *Zelotes,* ielous: and thus lieth the Argument. El. Kanna.

Thou shalt not prouoke him, who both can and will plague thee, by worshipping Images.
But I am a strong ielous God, who both can, and will plague thee. Therefore,
Thou shalt not worship Images.

Finally, God is sometimes termed the Husband of his people, *Ier.* 2. 2. and Idolatrie, Adulterie, *Ier.* 3, 20. therefore as the ielous man doth rage, and will not spare in the day of vengeance. *Prou.* 6. 34. so God menaceth from the same metaphor. *Thou shalt not worship any Image: For —— I the Lord thy God am a ielous God.*

But the ſeruile nature of ſome people is ſo ſlauiſh, that they will not feare the threatning of their Maſter, till they feele the Whip: our Lord therefore doth, as it were, ſhew vs the Rod, *I will viſite*, that is, puniſh and plague the worſhippers of Images. According to the *Pſalme* 89.32. *If they breake my Statutes, and keepe not my Commandements: I will Viſite them with a rod, and their ſinnes with ſcourges.* and in our owne language the Plague, and Gods Viſitation are vſuall Synonima's. *The ſinnes of the fathers, on the children:* here he alludeth to their being in *Egypt*. Whileſt your fathers were there (ſayth he) ſome of them, did worſhip ſome of thoſe Images: for the *Egyptian* Cow did teeme that Calfe of *Iſrael. Ex.* 32. I did winke at them: but I ſee you; and you ſhall feele mee. If you doe here, as they did there, worſhip Images, I will plague their ſinne on you: *I will viſite the ſinnes of the fathers, vpon the children.* Nor will I ſtay there: but as you propagate your children, ſo will I propagate my puniſhments: from the Father, to the Child, to the Grand-child, and to the Child after him. You ſhall ſuruiue, and your eyes ſhall ſee that propagated plague: *I will viſite the ſinnes of the fathers, vpon the children, vnto the third and fourth generation.* And for a moſt iuſt cauſe: becauſe the worſhippers of Images doe *Hate mee*. All ſinners in generall (and therefore Idolaters in ſpeciall) I haue proclaimed to bee my enemies, *Malach.* 2.8. From theſe premiſes, he concludeth this Argument.

You ſhould feare to commit that ſinne, which doth cauſe you to hate God, and God to plague you, for

for the fathers, in the children, and on your owne persons.

But the worshipping of Images is a sinne, which doth cause you to hate God, and God to plague you, to visite you: from the fathers, to their children: euen to the third and fourth generation.

Therefore you should feare to worship Images.

This fearefull punishment, is such a fearefull Argument: that mee thinketh, it should make the eare to tingle, and the heart to tremble, of any person, which doth but bow to an Image: if he doth but heare these words pronounced. *If you doe worship Images*, on such *I will visite the sinnes of the fathers, vpon the children, vnto the third and fourth generation.*

Finally, although in a bad cause, *Pyrrhus* could not perswade *Fabritius*, neither by affrighting him with his Elephant, nor by alluring him with his gold: yet, in a good cause, many are more moued with Gods mercies, than forced with his iudgements. I conceiue therefore that the most weightie argument, lieth here in the bottome of my Text: where Gods goodnesse is proposed vnto vs in three branches: the Qualitie, *I will shew mercy*, in the *Postills* phrase, mercy of Confection, mercy of Refection, and mercy of Perfection: that is, all Gods mercies in regard of our Creation, Regeneration, and Glorification: shall bee conferred vpon, and confirmd vnto, such as will not worship Images, The Quantitie, Gods mercy, is like a Mathematicall line, shot throughout the whole world: hee will

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will *shew mercy vnto Thousands*, vnto such as will not worship Images. The Qualification: for Gods Goodnesse, as he doth shew it, so his seruants may know it, that they shall haue it, by a sure token: by a token Impressed, if they *loue mee*: and Expressed, if they *keepe my Commandements*. To such as *loue mee*, and *keepe my Commandements*, *I will shew mercy: if* — *they will not worship Images*. So from Gods Goodnesse considered three wayes, we may consider three Arguments, against Images: *in Thesi, in Antithesi, & Hypothesi*.

1. In Thesi: *If thou doest desire my Mercy, thou shalt not worship Images.*
 But thou doest desire my Mercy. Therefore,
 Thou shalt not worship Images.
2. In Antithesi: *If thou doest desire my Mercies, a thousand times surpassing my Iudgements, Thou shalt not worship Images.*
 But thou doest desire my Mercies, a thousand times surpassing my Iudgements, these being but to the fourth, those to a thousand generations. Therefore,
 Thou shalt not worship Images.
3. From Gods Goodnesse, *in Hypothesi*, we may frame an Hypotheticall Syllogisme.
 If thou doest loue me, and wilt keepe my Commandements: Then wilt thou not worship Images.
 But I know, thou doest loue mee, and wilt keepe my Commandements. Therefore,
 I know, Thou wilt not worship Images.

To inuolue all in one: If there bee a *Gehenna*, and

and a Paradise: if there be an Hell, and an Heauen prepared: then dare not wretched men be so desperate of the one, and so presumptuous of the other, but they will be perswaded, *not to worship Images.* But if they will worship Images, let them looke for *pœna sensus*, and *pœna damni*: let them be assured to lose the one, and to feele the other. *For——I the Lord thy God, am a iealous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation, in them that hate mee.* Although *I shew mercie vnto thousands, in them that loue me, and keepe my Commandements.*

Let mee craue your patience, that I may reade ouer my long Text, once more: *Thou shalt not make to thy selfe, any grauen Image, nor any likenesse of any thing in Heauen aboue, or in the Earth beneath, or in the water vnder the Earth: thou shalt not bow downe to them, nor worship them. For I the Lord thy God, am a iealous God, visiting the sinnes of the fathers, vpon the children, vnto the third and fourth Generation in them that hate me, but shew mercie vnto thousands in them that loue me, and keepe my Commandements.*

When the *Sicilians* accused *Verres* of Briberie, *Tully* (being entertained their Lawier) omitted his vsuall Oratorie, and Rhetoricall Oration, onely putting the Case in plaine termes, produced the witnesses, and said, This is his crime, and our accusation: Let who can gainsay this euident transgression. *Hortensius* the others Aduocate, considering the cleerenesse of the Case, and manifest conuiction, refused to plead one syllable in the defence

thereof: and *Verres* yeelded himselfe vnto a voluntarie banishment.

Had the Patrons of *Images*, but the honest bashfulnesse of Heathen *Hortensius*: and were the consciences of those we challenge for worshipping them, no more confident then *Verres* himselfe: I should make no question, but that onely the reading of this plaine Precept against *Images*, would make the Learned blush to plead for so plaine Idolatrie: and cause the common people, the common worshipper of *Images* to recant, and make a voluntarie submission.

But alas wee contest with men, resolued to hold the conclusion: who shame not to support a shamefull sinne, against the very Letter of the Law. I am inforced therefore, to inforce my accusation: wherein I must act two persons, first, ἀνυπεύθυνος, then ὑπεύθυνος: first, I will shew what they can say *for Images*: and next what wee can say *against Images*; both: truly, painly, impartially; euen as I hope to plead, my owne selfe, for my owne soule, before our great God, at his dreadfull Day of judgement.

Our Aduersaries are like the *Thebans*: *Quot sunt Thebarum portæ*, they haue seuen Bulwarkes, whence they propugne their *Images*: the materialls whereof they pretend, all to be fetched from this Commandement.

All their Arguments, and Answeres are raised from these seuen Heads: from the consideration of the *Agent*, of the *Action*, of the *Instrument*, of the *Worke*, of the *Obiect*, of a *Commande-*

ment

ment propounded, and of *this Commandement expounded*. First, *Thou shalt not make to thy selfe any grauen Image: We doe not*, say they: *God doth giue vs patternes, and is our Patron*, God himselfe did make them. Secondly, Neither doe we make them *to our Selues*, we haue a Warrant from Heauen, both ordinarie, and extraordinarie: he hath granted leaue by the *Scriptures*, and graced *Images* with many glorious *Miracles*. Thirdly, That *Instrument* of our adoring God, is an *Image*, not an *Idoll*, as the Heretickes mistake it, and miscall it: no *Idoll*, therefore no *Idolatrie*. Fourthly, We doe not *Worship* them, it is not godly honour we giue them, but Reuerence, or Veneration. Fiftly, For our Religious Worship resteth not in them, but reflecteth on him: it is *God wee worship, and not the Image*. Sixtly, Wee haue a Commandement, equall to this Commandement, *Pari pietatis affectu veneramur*, The Tradition of an vn-erring Church to iustifie our action. Seuenthly, and lastly, this very Commandement (so much vrged against vs) it is either *included*, and but a part of the first Commandement: or *excluded*, and no part of the perpetuall Morall Law: it being onely Positiue, for that Place and People. They dispute then, from *Examples*, from *Scriptures*, and *Miracles*, from the *name* of an *Idoll*, from the *nature of Adoration*, from the *Person adored*, from *Tradition*, and from the *Exposition of this second Commandement*. Thus haue wee viewed the Heads of their Troupes: I will now discouer their seuerall Files and Rankes, that you may see the

Concil. Trident. sub Paulo 3. Sess. 4.

the Armie of our Aduersaries, which defend their *Diana dropped from Heauen*, their *Crusadoes*, which fight for their *Crosses*, and worshipping of *Images*.

Consilium sui redit. sect. 20. Their Examples, giue the on-set: of the *Cherubins* in Gods House, *Exod.* 25.18. and of the *Lions* in the Kings house, 1. *Reg.* 10.19. alleaged by the

De Imag. lib. 2. Bishop of *Spalato*, of the *Brazen Serpent Numb.* 21.8. by *Bellarmine* and a whole Colledge of *Iesuites*, haue concluded out of *Daniel.* 3.1. that, as

Rhemists in Reu. 9.14. that Image was for the honour of the King: so their Images were for the honour of Christ. Nay, the Image of Saint *Stephen* was made by an Angell: and the Image of *Edissa*, by Christ himselfe,

De Imagin. lib. 2. cap. 18. saith *Bellarmine*. These Examples (I say) gaue the on-set, and indeed they are like the forlorne Hopes quickly cut in pieces: or rather like honest Subiects, forced to the fight against their Soueraigne, they turne their Weapons vpon the Rebels, which bring them to the Battell. Consider the *Author*, and the *end* of all these Images. For the first: when the Image-worshippers are as wise as *Solomon*, and as pure as Angels, hauing the same authoritie with Christ, from God: then may they doe, what they say these did, erect Images to religious vses. Notwithstanding these were neuer made for Adoration. The two last, the Image of Saint *Stephen*, and of *Edissa*, were not made, I meane by those Artists: the other were made, but not worshipped. The *Lions* were in the Kings Palace, whither the people did come, but not to worship: the *Cherubins* were in the *Sanctum Sanctorum*,

Harum, whither the people did not come. But the *Serpent*, is an vnanswerable instance, againe Image Adoration: for so soone as it was adored, it was damned for an Idoll, 2. *Chron.* 31. 1. All these Examples therefore, are impertinent, that one only excepted of *Nebuchadnezzer:* which was worshipped at *Babell*, as an Idoll: and therein I confesse, their Images doe answere that Example.

In the second place, they instance in the second phrase, we doe not (say they) make any Images to our selues, wee haue a warrant from God, to worship them. Wee haue his warrant ordinarie: his Word and Oracle, and his warrant extraordinarie, his Workes and Miracles. The ordinarie warrant they seeme to repute, but an ordinarie Argument, they vrge the Scriptures very sparingly. Learned *Suarez* in his large Discourse of *Images*, alleadgeth not one Scripture, to avouch the Adoration of them. Seuen indeed are cited by *Bellarmine:* but so, as that I cannot tell which to admire most: either the first, that the Scriptures are not quoted: or the last, that they are so ill quoted; by two of our learnedst Aduersaries, in the greatest point in Controuersie: they accusing vs for Heresie, because wee oppugne; and wee them for *Idolatry*, because they propugne the worshipping of *Images*. *Suarez* his Scriptures, are soone assailed, because neuer cited. Take *Bellarmines* testimonies, according to his owne corrupt Translation, and make the best of them. *Adorate scabellum*, Worship his foot stoole. *Psal.* 98. *Nolite iurare per Cœlum*, *Matth.* 5. Sweare not by Heauen. *Locus in quo stas terra sancta est*, The

Suarez Apol. lib. 2. c. 11, 12, 13, & 14.

Bellar. de Imag. lib. 2. c. 22.

place wherein thou ſtandeſt is holy ground, *Exod.* 3. The Paſſeouer is called, *Dies ſancta, & venerabilis*; A holy, and reuerend Day, *Exod.* 12. The Prieſts apparell is called, *Veſtis ſancta*, Holy Garments, *Exod.* 28. The Graue of Chriſt is called, *Glorioſum Sepulchrum*; A glorious Sepulchre, *Eſay* 11. And the Scriptures are called, *Sacra Litera*; Holy Writings, 2. *Tim.* 3. How any ingenious indifferent perſon, can frame from theſe Scriptures, any concluſion, conſequence, or collection, for the worſhipping of Images: this ſurpaſſeth my imagination.

But the truth is, they are not very confident in the Scriptures: but in Miracles they place extraordinarie confidence, in this extraordinarie Warrant. This Argument is vſed by *Coſter, Bellarmine, Suarez*; and almoſt by all on that ſide. A Brazen Image was erected by that woman, whoſe bloudie iſſue was ſtopped by Chriſt, vnder which grew a *Panacea*, an hearbe that healed all diſeaſes: therefore Images are to bee worſhipped, ſaith *Coſterus*. Another Image of Chriſt, was ſmote thorough by a *Iew*: and out of that wound iſſued bloud, which cured many diſeaſes: therefore *Images* are to be worſhipped, ſaith *Bellarmine*. *Theoph. Alexandrinus*, could not die till hee had adored the *Image* of Saint *Chryſoſtome*, whom hee had hated in his life; and therefore *Images* are to be worſhipped, ſaith *Suarez*. Pretie Stories: I will tell you a few more of them. An *Engliſh Image* at *Cheſter*, moued the Hand, as if hee had bleſſed the people. A *French Image* at Saint *Omers*, remoued it ſelfe,

Coſterus Enchiridion, p. 442.

Bellar. de Imag. lib. 2. c. 12.

Suarez Apol. lib. 2. c. 11 ſect. 19. Down. of Antich. lib. 1. c. 7. ſect. 6.

Sheldon. Mot. 5.

to

to a place fitter for Adoration. A *Spanish Image*, went in the night to visit the sicke. And many *Italian Images* haue been seene to weep grieuously, when the sprigs of new cut Vines, haue prompted them to such tragical teares. Neither is the story of the *Florentine Image*, altogether vnknowne, nor altogether vnbeleeued. Before which, when as *Giouanni Gualberto* did prostrate himselfe, holding in his hand his mortall enemie, whom he protested that he there forgaue, as hee did desire himselfe to bee forgiuen by Christ. Then did the Crucifixe bow downe his head, with a gracious approbation: and for the eternall memorie, of their reciprocall charitie, the Image doth stand with the head bowed vnto this present houre. Peraduenture these Stories may bee censured for *Apocryphall*; I will therefore adde one or two out of Classicall Authours. *Seuerinus* saith, in *Kiouia*, there was a goodly stone Statue, of the Blessed Virgin *Mary*, some sixe hundred weight and vpward. When *Hyacinthus* fled from the incursion made by the *Tartars*, *Runnest thou!* and leauest me to the furie of the Barbarous? quoth the *Image*. Alas, glorious *Lady*, replyed he, thy *Image* is too heauie, to carrie with me. Try, quoth the *Image*; and vpon the tryall, he found it as light as a Reed, and went with it dry foot, ouer the great Riuer *Boryslenes*, to the great Citie *Gracouia*. In the life of Saint *Thomas* of *Aquine*, it is related that when *Aquinas* did pray before a Crucifix at *Naples*, the *Image* did answere him, *Bene scripsisti de me Thoma*: Thou hast written very well of me good *Thomas*. Doe

Hist. Concerf. pag. 19. Relation of the Religion, fol. 44.

De vita Sancti Hyacinthy, l. b. 1. cap. 13.

not al these Examples, merit one conclusion? *Ergo: Images are to be worshipped.*

But let vs consult a little, before wee conclude; *Falsa, ficta, fucata omnia*: almost all these, and all such, are meere Lyes: and none to the purpose, for the proofe of Adoration. Grant that they were true: yet looke backwards, the *Heathen* had Miracles for the confirmation of their Idolatrie, saith *Valerius Maximus*. Their Priests did speake through their *Images*, saith *Theodoret*. The *Palladium* did *Vibrare hastam*, shake her Speare, and moove her eyes, and the *Mirabilarij*, could plead Miracles, though Heretickes. Then looke forwards, *Antichrist* shall also *establish his doctrine by Miracles*, 2. *Thess.* 2. 9. Conclude wee therefore in Gods owne phrase: *Though men should doe signes and wonders, yet must they not perswade vs to Idolatrie.*

Valer. Max. lib. 1. c. 1. Theodoretus lib. 5. c. 22.

In this cause the Patrons of *Images*, are like the *Low-country* Souldiers: they desire a *Defensive*, rather than an *Offensive* Warre. If they but keepe ground in this Question, they thinke they get ground in their Religion. Hence they fortifie themselues with such Distinctions, as that it is as easie to discerne a *Cameleon* with the Eye, a *Proteus* with the Hand, and a *Sphinx* with the Vnderstanding, as to vnderstand, and least to display their more subtilties. First, they distinguish of the word *Image*, and *Idoll*: *Iohn Roberts* the *Iesuite*, when he hath alleadged eight and twentie Scriptures, alleadged by vs against *Images*: he suddenly blotteth them all out, with this one Distinction.

Iob. Rob. Impostura Eccles. Angl. Art. 22. Prop. 3.

Nihil

Nihil habeo quod respondeam, nisi quod totius responsum est à Catholicis: non agitur locus de Imaginibus, sed de Idolis. That this Commandement, and those Scriptures, condemne onely the *Idols* of the *Heathens*, and not the *Images* of the *Christians!* where let vs vnderstand what an *Idoll* is. *Imago est similitudo rei Veræ, Idolum falsæ*, saith *Bellarmine*: That is an *Image* is the likenesse of a true thing, an *Idoll* of a thing feigned. The Master of the *Sentences* hath this Distinction also. Bell de Imag. lib. 1. c. 5. P. Lumbard. lib. 3. dist. 37.

This Distinction doth both excuse the *Pagans*, and accuse themselues of *Idolatry*. Who dareth challenge the *Heathens*, that their *Images* did represent, onely *nihilo*, *Chimeras*, and Fictions. Were not the *Sunne* and *Moone*, *Bodies?* the *Cats* and *Crocodiles*, *Beasts?* *Iupiter* and *Saturne*, *Men?* all *Creatures?* and therefore the representations of them, were *Images*, and not *Idols*. But our Aduersaries themselues, haue not they *Saints*, which were neuer in the World? as Saint *Longinus*, Saint *Christopher*, Saint *Martiall*, Saint *Vrsula*, Saint *Catharine*, Saint *Margaret*, &c. and therefore their representations are not *Images*, but *Idols*; according to their owne Distinction.

Moreouer, that this inhibition is absolute of all *Images*, and not respective of *Idols* onely, it is apparent from these foure considerations: *A voce, extensione, fine, & ratione præcepti*: From the Word of the Precept, from the Extension of the Precept, from the Scope of the Precept, and from the Reason of the Precept. First, the Word פסל Pesel. (as I haue touched alreadie) is translated, both an

Idoll, and an *Image* alſo: Againe, the *Septuagints* ſet forth by the authoritie of *Pius* the Fift, tearme the Statues of *Baal*, εἰκόνας, *Images*, 2. *Reg.* 11. 18. but 2. *Chron.* 23. 7. they call them ἄγαλμα, *Idols*. And their owne learned Cardinall *Caietane*, confeſſeth that theſe two words *Image*, and *Idoll* are confounded. Therefore it is a vaine Diſtinction. Secondly, The Interdiction is Vniuerſall: *any likeneſſe, of any thing, in Heauen, Earth, or Sea.* Now the *Romiſh Images*, are they not ſome likeneſſe of ſome thing, either in Heauen, or in the Earth, or in the Sea? how can they be exempted, from this generall inhibition. Thirdly, the End, ſcope, and drift of this Commandement, is to preſerue religious worſhip to God alone: it muſt not therefore bee imparted to any creature, whether it be to an Idol, or an Image: whether it be by a Pagan, or a Chriſtian. Nay the profeſſion doth aggrauate the Idolatry, 2. *Sam.* 12. 14. Fourthly, the Reaſon of the precept is this: *For I am a iealous God.* Now will the iealous man, permit the Honour of his Bed, to Some men, by way of Difference? No more will God permit the Honour of his Worſhip, to ſome Images, by way of Diſtinction.

Bell. de Imag. lib. 2. cap. 7. pag. 2017.

Adde to this that Logicall axiome, *Cui conuenit definitio, conuenit definitum*: ſuch as haue the ſame Definition, are the ſame Thing: but the Romiſh Images, and the Heathen Idolls, haue the ſame Definition; therefore they are the ſame thing. Thus *Dauid* doth define them, *Pſal.* 135. 15. *The Images of the Heathen, are but ſiluer and gold, the worke of mens hands: They haue mouthes and ſpeake not,*

not, and eyes haue they and see not: they haue eares, and heare not: neither is there any breath in their mouthes. But the Romish Images, are but Siluer and Gold, and the worke of mens hands: they haue mouthes and speake not: and eyes haue they and see not: they haue eares and heare not: neither is there any breath in their mouthes. Therefore the Images of the Romish Catholikes, and the Idolls of the Pagans, are all one without Distinction.

I will shut vp this point with the saying of *Agobardus*; p. 237. *Si Sanctorum imagines, hi qui Dæmonum cultum reliquerunt, Venerari inberentur: puto quod videretur ijs, non tam idola reliquisse, quam simulacra mutasse*, that is, If the Pagans should bee perswaded, to leaue worshipping, the Images of their Heathen Gods, and to worship the Images of our Christian Saints: they would suppose, that they did not forsake, but alter their Adoration of Images.

By this we see that there are *Idolls* in *Rome*: but for *Idolatry*, this they obscure with a cloud of quaint distinctions, which I cannot say whether they be more infinite, or intricate: yet this I say; first, that their Armie of Distinctions are very *Midianites*, they destroy one another. Againe, as the *Sepia*, by powring out her inkie puddle, doth so dazle the eye of the Fisher, that hee cannot discerne the bodie of the Fish: yet by the very action, hee knoweth more certainely the place where about shee lurketh. So their many perplexed distinctions, make vnderstanding men, the more

assured

assured of their errours, and Idolatrie (they would not thus struggle, and wind about, with their snapping distinctions, to bite in sunder the thread of our arguments: but that they feele themselues enwrapped, and fast bound with these manifold cords of Scripture, and reason, choaking their *ἀναγνωσίαν*) though I confesse that their nicities, will exercise a sound iudgement punctually to discouer them.

Consilium sui Reditus.

Although wee say, they haue Idolls: yet they say, they doe not worship them. With *Dulia* peraduenture, but not with *Latria*, saith *Spalato*. Nay, neither with *Dulia*, nor *Latria*, saith *Bellarmine*, vnlesse it be *Analogice* and *Reductiuè*. Yea Images are to be adored, both with *Dulia*, and *Latria*, and *Hyperdulia* also, saith *A. D.* but *impropriè, per accidens & analogicè*. Againe, all worship is to be exhibited to all Images, *Derivatiuè*, not *Primitiuè*, saith *Casterus*. *Lancino* would haue them to be worshipped *Relatiuè*, only in regard of their representation: *Lainez* liketh not that restitution, but pleadeth that they may be worshipped *Obiectiuè*, in regard of their dedication also. *Peresius* saith, that veneration ought to be onely *Motiuè*: but *Sayrus*, *Inhasiuè*, that they are truely venerable.

De Imag. lib. 2. c. 25.

A. D. Sect. 4.

Euchirid. c. 13.

Trent. Hist. lib. 8. p. 799.

De Trad. par. 3.

Clauis li. 4. c. 30.

Concerning this multitude of distinctions, I will apply that saying of *Cicero*: as it is alreadie applyed by Bishop *Iewell*; *Bonum esse negas; Praepositum dicis: An minuis hac pacto Auaritiam?* thou wilt not haue wealth, called *Bonum*, but *Praepositum*: but doest thou hereby any thing abate auarice? Euen so say wee to our aduersaries, yee will

Iewell in H. Art. 4. Sect. 12.

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not haue the worshipping of Images be called *Latria*, but *Dulia*: but doe they hereby any thing abate Idolatrie? Or to come closer to their conscience, in the words of our Souereigne: When Christ at the day of Iudgement shall accuse them for Idolatry, I doubt whither hee will be satisfied, by such nice sophistical distinctions. *Hæc sunt verba regis: Quibus prudenter obuiare mihi difficilius est, quàm clarissimis rationibus respondere:* saith *Suarez*, his words speake the truth; that he found it more easie to assoile the most learned argument, then to answer this plaine appealing to his conscience, and indeed the plaine conscience of a poore sinner, dare not depend on such curious distinctions against the day of Iudgement.

Premonit. p. 41.

Suarez Ap. li. 2. c. 12. num. 1.

To proceed; although the Heads of these Fox-like distinctions, bee diuided: yet all their Tales meet in this concurrance; that they do not properly worship Images; not with *Latria*, as *Bellarmine* calleth it, or with godly worship, as our Countrymen English it. I answere, that euen *Dulia*, or the lowest degree of Diuine worship is inhibited by God: as the onely bowing of the knee, in this Commandement, and also *Leuit.* 26. 1. Againe, I say, that *Latria* it Selfe, or the highest degree of godly worship, is exhibited by some of them vnto Images. The Image of Christ is to be adored *adoratione Latriæ*, with the very worship due to God: these are the very words of *Thomas*.

De Imag. lib. 2. c. 20.

Rhemists in Act. 17. Sect. 4.

Sum. part. 3. quæst. 25. Art. 3.

This also is the suffrage of all the *Thomists*, saith *Azorius*; yea, it is the definitiue sentence of a greater than *Thomas*, or all the *Thomists*, euen of-

Institut. part. 1. lib. 9. cap. 6.

the Pope himselfe. *Clemens* the eight spake thus, *Crux Legati, quia ei debetur Latria, erit à dextris*: that is, The Crosse must haue the right hand, because it is worshipped with Gods owne worship.

If they mince the matter with more distinctions: I answer in the words of one of their own, an English-man, the Author of the *Monarchomachia*, that the plaine people stand not to weigh words, but they take them *in cortice*, as the letter importeth: or in the words of another, their owne too, an *Italian*, *Bellarmine*. *Coguntur vti subtilissimis distinctionibus, quas ipsi vix intelligunt, nedum populus imperitus.* They are constrained to shift vs off with such subtile distinctions, as their Doctors themselues can hardly vnderstand, and therefore much lesse the poore plaine people. Againe (if we bee so liberall as to grant that) the Learned may worship God with *Latria*, and his Image at the same time, with an inferiour kind of the same worship: Be it, I say, that their Learned may make such Mathematicall abstractions, and haue a diuersitie of the manner, in the identitie of the action of adoration: They, forsooth, can doe it: but can they make the common people so Metaphysicall?

Tit. 1. pag. 49.

De imagin. lib. 2. c. 22. p. 2078.

And for the People! all their kissing, creeping, crouching, prostrations, inuocations, processions, pilgrimages, &c. Are all these, no part of Gods worship? Let them cleere this, and I will confesse, that they haue no Idols, and are no Idolaters.

Costerus Enchi. c. 13.

Thus farre haue wee followed them, and haue found, that amongst them there are *Idola*, Idols; and *Latria*, worship: yet, say they, there is not

Ido-

Idololatria, no Idolatry. Becauſe they giue not this worſhip, to thoſe Idolls, *tanquam Dijs*, as if they were very Gods. The Idolatry, which we obiect, they excuſe, by diſtinguiſhing of the Obiect: in the adoration of Images, wee doe not (ſay they) adore them, but Him; not That image of God, but God in that Image. And ſo they ſay of their *Saints* alſo, and their *Images*. *Lignum non adoramus, ſed in ligno adoramus eum qui in ligno pro nobis pependit*, ſaith *Duraus*: that is, we doe not worſhip the Crucifixe, but the Crucified: not the Croſſe, but in the Croſſe, he who was hanged on the Croſſe for vs, is adored by vs. To which purpoſe is that diſtich.

Sayrus, Clau. Conſcientiæ. lib 4. c. 4. Sect. 5.

Duraus in Rhi. tat. pag. 424.

Effigiem Chriſti cum cernis, pronus adora:
Non tamen effigiem, ſed quod deſignat, honora.

When thou doeſt ſee the Croſſe, full low Adore:
Not it, but Him, the Croſſe for thee once bore.

The phraſe of my Text will fit them for an anſwere: *I am a iealous God.* Such is the way of the adulterous woman: *Shee eateth, and wipeth her mouth, and ſaith, I haue done no wickedneſſe*, Prouerbs 30. 20.

If inceſtuous *Clodia* had diſtinguiſhed, that ſhee receiued *Clodius* into her bed, but *tanquam fratrem*, not *tanquam maritum* (only as her Brother, not ſo intirely as her Husband) her husband *Metellus* it would hardly haue excuſed her of Adulterie. No more will God, thoſe who ſhall plead *Tanquam Deum*: that indeed they worſhip Images, but not as if That Image were God Himſelfe.

But I anſwere three waies: Firſt, All the old

Idolaters did not adore their Images, as Gods: and yet they were Idolaters notwithstanding. Secondly, Though our Aduersaries doe worship the Saints, and God in their Images, yet are they Idolaters. Thirdly, That they doe worship the verie Image, and some of them so, as if it were God Himselfe.

First, admit that some of the Heathen were so grosse, as to thinke their Images to haue beene verie Gods: yet all were not so. The *Thebaides* did worship their God (though pictured like a man) whom they called *Cneph*, esteemed immortall, and proclaimed the Creatour of the round World, and of all that therein is. *Iulians* answere is obuious, *Non lapidem Iouem, sed Iouem in lapide*; That hee did worship God in that Statue, not that Statue as God. And it was the crime of the Heathen Idolaters, that they did worship God, ἐν ὁμοιώματι εἰκόνος ἀνθρώπου in the Image of a man, *Rom.* 1.23. But the Idolatrous Iewes exclude all euasion, *Exodus* 20. 23. לא אתי and לא לכם. Thou shalt not make any Image To thee, nor With mee, that is, neither to bee worshipped as God, nor yet with God. Moreouer, in *Exodus* 32. ponder three things: first, the *Antitheſis*, verse the first, the Calfe is opposed to *Moses*, which should goe before them in his stead, and as hee did; as a Visible Vice-gerent of God. Secondly, weigh the *Hypotheſis* in the fourth verse, *These are thy Gods, O Israel, Qui eduxerunt te de terra Ægypti*: these are thy Gods O Israel, *which brought thee out of the Land of Ægypt*. Now our fiction cannot fasten such a stupidnesse

Rainolds de Idolatria lib. 2. c. 3. Sect. 48.

Zanchius in præcpt. 2.

Lo Lechem Lo Illi.

pidneſſe on that people, that they ſhould ſuppoſe that Calfe, which they made that Day, to haue brought them out of the Land of Ægypt four months before. Thirdly, conſider the *Entheſis*, or *Ectheſis* in the fift verſe, *Cras erit ſolenitas* יהוה, to morrow ſhall bee a feaſt to *Iehoua*, the Proper name of the Hebrew God. Finally it is confeſſed by their owne Catechiſme, that the Iſraelites did adore God in the Calfe. *Catech. Trid. in prac. primum.*

Secondly, ſuppoſe that our Aduerſaries do not adore their Images, but their Saints in their Images; Yet cannot they thereby acquite themſelues from Idolatrie, indeed from a double Idolatrie: Internall, becauſe in worſhipping Images, they worſhip Men, *Act.* 10. 26. or Angells, *Reuel.* 19. 10. and Externall, becauſe in worſhipping the Saints, they do that worſhip to Images, which is forbidden by God, they Bow to them, *Leuit.* 26. 1. And if they worſhip God in the Image, there alſo is a twofold tranſgreſſion: First, they make his Image, againſt his expreſſe inhibition, *Deut.* 4. 15. Next, *Adorare Deum in ſigno non proprio, eſt Idololatria*, ſaith *Altiſiodoras*; The Adoration of God in an Image (or ſigne) which God hath not appointed, is Idolatrie. *Altiſ. l. 2. c. 15.*

Thirdly, wee charge them, that ſome of them doe worſhip Images, as if they were very Gods. Some indeed doe extenuate their palpable Idolatrie, and (eſpecially in diſcourſe and diſputation) they will tell you, that they worſhip, onely before them. But our *Sayrus* informeth their conſciences otherwiſe, that the very Images are to bee adored. *Clauis Cæſt. l. 4. c. 3. ſect. 11.*

Bellarmine speaketh yet broader: that they doe not worship *tantùm, coram, per, & in*: onely Before, By, or In the Image: but that they giue their worship to the very Image, as men doe their almes to the Poore: and that, *Ipſa Imagines terminant venerationem*, that their worship doth reſt in the Image. Yet *Iacobus Naclantus* (as hee is quoted by our excellent Homily againſt Idolatrie) out-draweth him in his owne Bow, and is more bold, and broad than *Bellarmine* himſelfe, in the behalfe of Image-adoration. *Non ſolum fatendum eſt fideles in Eccleſia adorare, coram Imagine (vt nonnulli ad cautelam forte loquuntur) ſed & adorare Imaginem ſine quo volueris ſcrupulo.* Some (ſayth he) ſay that wee worship, onely before the Image (which they ſpeake cautelouſly) but we adore the Image it ſelfe, without any manner of ſcruple.

De Imag. lib. 2. c. 21.

Homilie of Idolatrie, part. 3. pag. 71.

Proceed wee from their Poſitions, to their Practice: and we ſhall perceiue that ſome of them worſhip the very Image. Our *Engliſh* woman is one, who prayed to the Image of our Ladie, that it would intercede for her, to the perſon of our Ladie: as it is related by that reuerend Diuine, Doctor *Rainolds*. Their owne *Italian* women are many: who worſhipped the Image of the Ladie *Pruneana* of *Florence*, *tanquam pluuiæ, ſerenitatiſq; Donatricem*, as the very Authour of Raine and Faire-weather. The inſtance is authenticall: a Pope is my Authour, *Pius ſecundus*. Moreouer, they vtter Prayers to their Pictures, which cannot concerne the *Authour*, or thing Reſembled: Thus they Pray to the Croſſe.

Rainoldus de Idol. lib. 2. cap. 3. fol. 70.

Comment. Pij. 2. lib. 2.

Ara

Ara Crucis,
Lampas lucis,
Vera salus Hominum:
Nobis pronum,
Fac Patronum,
Quem tulisti Dominum.

O Altar bright,
The Lampe of light,
Thou hope of our saluation:
Cause him to heare,
whom thou didst beare,
To free vs from damnation.

Salue lignum
Vita, dignum
Ferre mundi pretium:
Confer isti
Plebi Christi,
Crucis Beneficium.

Haile holy Wood
Of life: the Rood
Of peareless estimation:
Of thy good grace,
Bless this whole place,
And goodly congregation.

Breuiar. Rom. parte Hyemali. fol.

That the Crosse should intercede to Christ: this Prayer cannot be to Christ, but to the Crosse it selfe. These words also are spoken directly to the Painted cloth, and to the Image: and are not agreeable to *Iesus Christ*.

Salue sancta facies nostri Redemptoris:
In qua nitit species, diuini splendoris:
Impressa panniculo niuei candoris:
Salue vultus Domini, Imago beata:
Dedue ad proprium, O felix figura:
Ad videndum faciem, qua est Christi pura.

Missale Ruthenense. fol. 110. pag. 321.

Haile holy face, of Christ Redeemer mine,
In which the sparkes of heauen it selfe doe shine,
Here pictur'd in pure linnen white and fine.
Haile blessed Image of that blessed face,
Of Christ himselfe: O bring mee to that place,
Where His face I may see, by Thy sweet grace.

Neither may we passe their *Pater Noster*, which they,

they are permitted to pray vnto an Image, euen by their *Trent* Catechisme.

Catech. Trid. Tract. de Orat. Tit. Quis Orandus.

To come to a conclusion of this point: *Bellarmine* himselfe doth grant, that Christians haue worshipped the very Images, and that with Diuine Honour: and he doth imply, that Christians may worship the very Images. The two maine reasons he rendreth wherefore the Heathen did adore the very Images, are these. *Quòd mouebantur, & loquebantur:* because they seemed to moue and speake: *& quia pradita erant forma humana*; and because they had the members of men: things not vnusuall amongst our Aduersaries.

Bell. de Imag. l. 2. c. 11.

De Imag. l. 2. c. 13.

I adde, that Christians doe worship the very Images, and that with diuine Honour. *Wee cense them,* sayth Bishop *Bonner. Suaues odores, nos etiam in ipsa Ecclesia, offerimus Imaginibus:* Wee offer sweet odours (euen Incense) vnto Images in our Church, sayth their *Bellarmine.* And when God himselfe would discipher most detestable Idolaters, hee describes them thus: *Euery man, had a Censer in his hand. Ezech. 8. 11.* And in the *Pontificall* it is said, *Thus à Pontifice in thuribulum imponi:* that the Pope doth stand with a Censer in his hand, *& mox Crucem incensari,* and that Incense in that Censer is employed about the Crosse.

Bonner in Prac. 2.

Bell. de Eccles. Triumph. l. 1. c. 13. p. 1957.

Pontif. Part. 2. de benedict. noua Crucis.

Moreouer, *Nabuchodonosor, in signum honoris iussit, ei offerri munera odorum, & suffitum, id quod nos etiam secundùm fidem nostram Imaginibus facere consuenimus. Nabuchodonosor* (sayth *Vasquez*) by way of honour, commanded that Odours and Perfumes should be offered vnto *Daniel:* which wee also,

Vasquez. de Adorat. Disp. 6. cap. 3.

also, according to our Faith, vse to performe vnto Images. And (which is yet more considerable) the same *Vasquez* in the same booke concludeth, that *Hezechiah* did breake the brasen Serpent, *quia illi adolebant Incensum*, because they burned Incense vnto it: and yet he confesseth that they do the same to their Images in the Church of *Rome*.

I cannot tell how to expresse it, nor they how to excuse it. Thinke withall that they sweare by them, goe a Pilgrimage to them, a Procession with them, and place them in the principall places of their Churches, to bow and creepe vnto them. I demand, With diuine Honor externall, could more be done, if the naturall Image of God, *Christ Iesus* himselfe, did descend visibly to bee adored? I must answere my selfe: but in the phrase of holy *Augustine* (quoted by our holy Bishop *Iewell*) *Nemo mihi dicat, Non est Deus; nam pro qua re habeant, Ara testatur*: Let them neuer say, Wee doe not worship Images as God; Let their Incense alone testifie their Adoration. Or rather I will conclude in *Bellarmines* owne words: *Etiamsi quis dicat, id se facere propter Deum, vel Christum, non propter Imagines: hoc ipso, quod eas colit diuinis honoribus, conuincitur: eas colere propter ipsas, non propter Deum: quicquid ipsi verbis dicant.* Let the Image-worshippers protest what they please, that they worship God in the Image, and not the Images themselues: yet so long as we see their Practice, wee know they worship the very Images indeed, although they speake neuer so much to the contrarie.

Iuell. Artic. 14. sect. 12.

Bell. de Imagin. lib. 2. c. 24. pag. 208.

Camp. Rat. 3. *Audito nomine Ecclesiæ, Hostis expalluit:* They triumph in Tradition: and presse vs with the perpetuall Practice of the Church, which doth vndeniably proue (say they) that the worshipping of Images is lawfull. This Arch-argument is vrged by that Arch-apostate. Consider his confident assertion, *Consilio sui reditus, sect. 23. pag. 24. Ecclesiam porro Christianam, etiam Antiquissimam, Totam, ac Vniuersalem, summo consensu, absque vlla oppositione, aut contradictione, statuas ac imagines veneratam esse, est certissimum, ac probatissimum:* It is, saith he, most sure, and most certaine, that the whole ancient Church, with one consent, and without any opposition, did practise the worshipping of Images. I cannot sufficiently admire the impudence of this Assertion: which aduanceth it selfe with a double insolent iniurie: the first, against *God*; and the second, against the *Church*. Suppose his Brauado to be true: that the whole ancient Church with one consent did admit Image-adoration. But suppose withall (with your eyes see) that Gods Law doth interdict it: Is the *Tradition* of the Church a warrant sufficient, to iustifie the breach of Gods owne *inhibition?* the case is here cleere: they are *mandata mea*, not *aliena*: the Commandements of *God*, and not of the *Church*, which must iudge or iustifie vs at the Day of iudgement. Next, as this Assertion wrongeth God, by equalling the Commandement of the Church to his Commandement: so doth it wrong the Church also, by a manifest belying of it: that the whole Church did concurre in one consent to worship Images. *Leo Isaurus, Const.*

Conſt. Copronymus, *Leo Armenius*, *Michael Balbus*, and *Theophilus*: all theſe Emperors were *Iconomachi*, that is, *enemies to Images*, ſaith *Bellarmine*. Againe, *Serenus* Biſhop of *Marcellis*, *Clandius* of *Turin*, *Hincmarus* of *Rhemes*, and *Agobardus* of *Lions*: all theſe oppoſed Images, as it is acknowledged on all ſides. Finally, the *Conſtantian* Councell in the Eaſt, and that of *Franckford* in the Weſt, did definitiuely condemne Images: and the *Libri Carolini* were wrote at the ſame time, on the ſame Theame. Now, when as fiue *Emperors*, foure *Biſhops*, & two *Councels*, plainly oppoſed themſelues: Bookes were written, Images broken, and millions ſlaughtered in this cauſe of Images: and that dreadfull prognoſticon, the Sunne ſeuenteene dayes darkned, when the Emperor was murdered, and Images eſtabliſhed by *Irene*: Where now is that *face*, and whence was that *forchead* hewne, which bluſheth not to ſay that it is moſt certaine, that the whole Church did worſhip Images, with one conſent, and without any oppoſition or contradiction?

Bell. de Imag. lib. 2. cap. 6.

Chemnit. Exam. part. 4.

Homil. of Idol. part. 2. p. 36.

Moreouer, how iniuſtly he doth father this idolatrie on the old Church, let theſe old Fathers teſtifie, euen out of my ſmall reading. Οὐχὶ τερατώδεις, οἱ λίθοις προτρεπόμενοι, Are they not monſtrous men (indeed in a monſtrous errour) who proſtrate themſelues before a ſtony Statue, ſaith *Clem. Alexandrinus*. And the ſame Author ſaith in the ſame place, that ἐπὶ λίθων προσκυνεῖται, Men become the worſhippers of Statues, ἠπόρηνται τῆς χρείας, becauſe cuſtome bereaueth them of their ſences. Πάντα θεραπεύειν δεῖν ἀνθρώπων, ſaith *Iuſtin Martyr*, We ſhould worſhip no

Clem. Alexand. Protreptic. pag. 15.

Iu. Martyr Reſp. ad Orth. Reſp. 43.

things, but such as haue life: we can easily assume: But Images haue no life: & you can conclude with like facilitie: therefore, we should not worship Images. *Chrysostome* condemneth the idolatrie of the Heathen, because they worshipped that which (was ἄψυχον καὶ κωφὸν, A thing without life, and sence: the true properties of Images worshipped by Christians at this day. *Theodoret* saith on this Commandement, We are forbidden, a double act, προσκυνεῖν, and λατρεύειν, both to Worship and to Bow: in regard of a double obiect, εἴδωλα and ὁμοιώματα, not only Idols, but all Similitudes, saith hee, are interdicted to be adored. All those Scriptures which *Cyprian* alleageth against the Images of Pagans, may as properly be vrged against the Images of Christians. *Lactantius* doth dispute the case (I may say with our Aduersaries) *Quæ dementia est aut ea Fingere quæ Timeant, aut ea Timere quæ Finxerunt?* What a folly-frensie is it either to make that which you doe feare or worship, or to worship that which you haue made? *Non ipsa inquiunt timemus, sed eos ad quorum imaginem sunt ficta:* We are not so grosse (say they) as to feare or worship the Image: but in the Image, the thing which is represented by the Image. *Nempe eos in cælo arbitramini: cur ergo oculos ad cælum non tollitis? Cur ligna & lapides spectatis?* You suppose then, that those whom you worship are in Heauen: Why then doe you not lift vp your eyes to Heauen? Why lookest thou on that picture, on that stocke or stone? Thus *Lactantius* argueth this very Controuersie: Let our Aduersaries studie how to answer him. For my part, I cannot

Chrysost. in psal. 134. 15.

Theodoret. in Exod. quæst. 38.

Cypr. ad Quirinum, lib. 3. sect. 59. Lactant. lib. 2. cap. 2.

not bee their Aduocate, against so direct an Accuser.

Arnobius prosecuteth the same Argument, which may be applied with a small inuersion: *Discutite aliquando caliginem:* At length, saith he, Put away the mist from your eyes. *Simulacra ista, quæ vos in templis omnibus prostrati adoratis, lapides sunt, & ligna:* The Images which you worship in all your Churches (looke on them) alas, they are but stocks and stones. *Deos inquitis per simulacra venetamur:* It may be you excuse your selues, that it is but veneration, and not to the Image, but through the Image to the Saints. *Quid si coli se nesciunt dij?* What if those Saints bee not *omniscious?* What if they doe not see your adoration? Are not you then blind idolaters? Saint *Augustines* saying is not impertinent, though it may be not so pat to the purpose, as the premises. *Et Idola quidem omni sensu carere, quis dubitet? verum cum his locantur sedibus, honorabili sublimitate, vt à precantibus, & immolantibus attenduntur: ipsa similitudine animatorum membrorum, & sensuum, quamuis insensata, & inanima, afficiunt infirmos animos, vt viuere, ac spirare videantur:* Who is so stupid, as not to know that an Image hath neither life, nor sence? yet is it not possible, that their place, in the principall part of the Church, the people practise to bow before, and to make Prayers and Oblations to them: and their shape and very forme of men. Is it not possible, that these things may so affect the weake mindes of the silly Vulgar, that they may thinke, that they haue euen life, and sence also?

Arnob. Adu. Gent. lib. 6. pag. 677.

Lib. 6. pag. 571.

August. Ep. 49. quæst. 3. pag. 194

These Fathers haue argued, they shall also conclude for vs. *Arnobius* concludeth the very point: *Ridetis priscis temporibus Persas; Fluuios coluisse, Arabas Lapidem, acinacem Scythas, Lignum Carios pro Diana, &c. & abstinetis à risu, cum pro Dijs immortalibus, sigilliolis hominum, & formis supplicatis humanis?* So hee of the old *Romans*: and this I bring home to the doores of the present *Romans*: You laugh to heare that the Heathen idolaters did adore, some the Riuers, some a Sword, others a piece of wood for *Diana*: and Stocks and Stones, for their other Deities.

Arnob. lib. 6. pag. 673.

And can you abstaine from laughing, to thinke that your selues doe worship the Saints in Pictures, and a piece of wood for the Person of the Sauiour of the whole World? *Lactantius* his conclusion is very confident, *Non est dubium quin nulla religio sit, vbicunq; simulacrum est*: It is certaine, there is no Religion, whereseuer there are any Images worshipped: Images I say; for what else is *simulacrum*? Let our Aduersaries distinguish of this *Censure*. And yet Saint *Augustine* doth anticipate their curious *Distinctions*. *Neq; illinc excusant impij sua sacrilega sacra, & simulacra, quod eleganter interpretantur, quid quæq; significant*: Neither can any Image-Patron excuse their Image-Adoration, by varnishing it ouer with the pretie colours of their nice Distinctions.

Lactant. lib. 2. cap. 18.

August. Epist. 49. Deo gratias.

Here is enough for this point: but that one of their owne faith more, and driueth the Naile to the very head. *Peresius* deliuereth wordes, which are as it were *Antipodes* to those of *Spalato*. *Neq; Scripturam*,

Peresius de Tra. part. 3. de imag.

ram, neque Traditionem Ecclesiæ, neque communem sensum sanctorum, neque Concilij generalis determinationem aliquam, neque rationem, qua hoc efficaciter suaderi potest, adducunt, saith *Peresius*. And *Cassander* concurreth in the same Conclusion, that is: No man (say these men, our Aduersaries) can produce either Scripture, or Tradition, or consent of Fathers, or definition of any generall Councell, or any sound Reason, whereby they can plainly proue the lawfulnesse of the worshipping of Images. *Cassand. Consul. tatio Tit. de Imag.*

Thus their Cloud of *Traditions* is vanished like the morning deaw before the Sunne: they dimme not our eyes from seeing this *Truth* as cleere as the Sunne at noone day. Images are not to be worshipped.

At the end, when a battaile is defeated, a desperate Souldier receiuing a mortall wound, when he can doe no more, he doth what he can: in furie he draweth the weapon out of the wound, and breaketh it in pieces. So this plaine precept, hauing smote this prime point of Controuersies thorow the loynes: the Idol-champions act their last furious part, in breaking this second Commandement into pieces, two wayes; by Inclusion, and Exclusion. First, some include this in the first, and say that it is but a part of that Commandement, *Thou shalt haue no other Gods but me,* with an *&c.* in stead of this long Commandement, both in their Catechismes, and in their Controuersies also. So *Costerus* alleaging our principall Argument, omitteth the principall part of our Argument, *Non facies tibi sculptile, neq; vllam similitudinem; Thou shalt not make to* *Coster. Ench. cap. 13.*

thy

thy ſelfe any grauen Image, nor any likeneſſe of any thing, leauing out that thing which is moſt materiall, *Non adorabis ea*; *Thou ſhalt not bow downe to them.* But this ſhuffling maketh their Cauſe the more ſuſpicious: hee that putteth out the Candle, doth kindle a conceit, that there may be ſome theeuerie, and it is a pretie trick of petie Pilferers, when they haue ſtollen one bagge of Ten, to diuide one of the Nine into Two, to make vp the number. But God be bleſſed, his prouidence hath preuented this ſacriledge. For, *Exod.* 20.7. *Thou ſhalt not couet thy neighbours houſe: Thou ſhalt not couet thy neighbours wife:* but, *Deut.* 5.21. it is inuerted, *Thou ſhalt not couet thy neighbours wife: Thou ſhalt not couet thy neighbours houſe.* The *Tenth* can bee but one Commandement: if the *Second* be none, then are there but nine Commandements, and this is ſhort meaſure for a *Decalogue.*

The next is more groſſe: a peremptorie excluding of this Commandement, auouching it to bee Poſitiue, and proper onely to the *Iewes:* not morall and obligatorie to the whole world. This is the refined deuice of *Vaſques:* and this ſeemeth to bee the ſcope of ſubtle *Suarez*, though he carry it more couertly. Said, I ſay, it is by ſome of our Aduerſaries, to bee ceremoniall, and therefore not to concerne vs Chriſtians.

Vaſques de Adorat.

Rainold. de Idol. lib. 2. c. 3. ſect. 49

The Heathens had an Hieroglyphick, expreſſed by fiue figures, a *Child*, an old *Man*, an *Hawke*, a *Fiſh*, and an *Hippopotamus*, or Horſe of *Nilus*, wherein the impreſe was, ὦ γινόμενοι, καὶ ἀποθνήσκοντες, ὧδε μισεῖν ἀναίδεια, that is, *O yee who are comming into the world,*

world, and yee who are going out of the world, God doth hate impudence. By the *Child* they vnderstood *Life*, or Men comming into the world: by the old *Man*, *Death*, or such as are going out of the world: by the *Hawke* (which is of a most quick sight) the *omniscient* God: by the *Fish* (which is an abomination to the *Egyptians*) *Hatred:* and by the *Hippopotamus* (which is said vnnaturally to kil the Sire, and to force the Damme) *Impudence.* I may make bold to make vse of this phrase: I say therefore, O yee *Romists*, from the old *Cardinall* to the young *Nouice:* Know that the *Eagle-eye* of Gods vengeance will pursue that hated *Wretch* to perdition; who dare so to smite his *Father*, *God:* and to offer such violence to his *Mother*, the *Church:* as to vilifie, and nullifie that *Precept*, which *Hee* hath giuen, and *Shee* should keepe.

Consider the commination, God will visite Image-adorers: the commendation, God calleth it *loue*, if men will not worship them: the long plague, *I will visite the third and fourth generations of them that doe worship:* and the longer promise, *I will shew mercy vnto thousands*, of them that doe not breake, but *keepe* amongst the rest, especially this *Commandement.* The Titles; of himselfe, *I am a iealous God:* of the Sinne, *Iniquitie*, and the hatred of God, to bow to an Image. Now is all this but *Positiue?* but *Ceremoniall?* but for a *People?* but for a *Season?*

But where as God hath written in this Commandement, as it were in great letters, that hee which

runneth may reade them, *Mandatum meum*, My Commandement: for Man to blot this out, and in the ſtead thereof to write *Mandatum nullum*, No Commandement: This is ſomewhat harſh; to ſay no more. Whereas God ſaith here; *I will ſhew mercy vnto thouſands of them that keepe*, Mandata mea, *my Commandements*; to reply, Lord we will haue thy mercies, and we doe keepe, *Mandata tua*, thy Commandements; onely this long Commandement is *Mandatum nullum*, no Commandement: it is ceremoniall, it concerneth not vs. Can we conceiue this without bluſhing?

Leaue we then the Image-worſhippers to their ſhifts and ſubtilties. For vs, let vs vſe almoſt the words of their *Bellarmine* in this caſe, though in another branch thereof. *Dicent fortaſſe præceptum loquitur de Latria per ſe, & non propter aliud:* Peraduenture they will diſtinguiſh of this Commandement. *Nil facit ad rem: hic enim non de ſenſu, ſed de verbis agimus:* Their Diſtinctions are nothing to the purpoſe; for wee are here to conſider the wordes of the Commandement. *Satis nobis eſt in præcepto ſimpliciter negari, imaginibus deberi latriam:* It is ſufficient for our ſides if the Commandement doe plainly prohibite the worſhipping of Images. *Nos enim modum loquendi præceptorum ſequi debemus:* We are bound (I hope I may ſpeake that of the Cõmandements, which *Bellarmine* ſpake of the Councels.) We are bound, I ſay, to follow the letter of the Law.

Beller. de Imag. lib. 2. cap. 22. pag. 2077.

And the letter of the Law, I am ſure, runneth round-

roundly for our cauſe: *Thou ſhalt not make to thy ſelfe any grauen Image, nor any likeneſſe, of any thing, that is in Heauen aboue, or in the Earth beneath, or in the Water vnder earth. Thou ſhalt not bow downe to them, nor worſhip them.*

Thus long haue I beene εἰκονομάχος, and haue ſhewed what they can ſay for Images. Now I muſt bee εἰκονοκλάστης, and ſhew what wee can ſay againſt Images. A few blowes will bee enough faſtned on a feeble Aduerſarie: I will diſpatch this diſcourſe very ſpeedily. As *Debora* ſang of the Heauens, *Iudges* 5. 20. that the *Starres* therein *in their courſes fought againſt Siſera*: ſo may I ſay of this Precept, that the *Points* herein, *in their courſes fight againſt Images*. In the *Purpoſe*, the firſt Point is the prohibition: *Thou ſhalt not make to thy ſelfe any grauen Image*, that is, without authoritie from God. Let all our Image-worſhippers, ſhew any one authoritie out of the Scriptures, for the making and worſhipping of Images, and wee contend no farther.

And as it followeth in the plaine ſyllables of the Expoſition: if their Crucifixes, Roodes, and other Images, be not *ſome likeneſſe, of ſome thing, either in Heauen aboue*, or *in the Earth beneath*, or *in the Water vnder the Earth*; then will wee caſt downe our weapons, and confeſſe them Conquerors.

For their *Practice*: if it doth not (by their Proſtrations, Precations, Pilgrimages, Proceſſions, Cenſings, &c.) exhibite that ſuperiour worſhip in the higheſt degree, euen an externall *Latria*, befit-

ting then Christ himselfe, if corporally present; then may they excuse.

But if they doe not performe that *inferiour practice*, and doe not *bow to a grauen Image*, then will wee bow to them, and begge forgiuenesse for our calumnie: but if they doe,---then deeme I it their dutie to bow to God, and craue pardon for their idolatrie.

The Arguments, drawne from Gods iustnesse and goodnesse, are rather from Images then against Images: and therefore they seeme not very pertinent to this point. Yet it will appeare, that these also, are not like *Meroz*, *Iudges* 5. 21. but that they also come forth to the helpe of the Lord, to the helpe of the Lord against the mightie.

The *Punisher*, God: is expressed by a dreadfull Title; He is a *jealous God!* Now, when a iealous man will excuse his wife, who hath communicated her Bed and Body to another, mitigating that Action by the manner thereof, and the qualitie of the Person: then will our *jealous God* approoue the worshipping of Images, qualified by quaint Distinctions.

The *Punishment*, is powred on Persons, who are here said to *hate God*; and such are the worshippers of Images; *effectiuè*, at the least. By it they haue occasioned the Heathen to *hate* Christ, and Christianitie. Images haue beene an infinite scandall to the Turkes, to the Iewes, and to the Gentiles, as it is auouched by learned *Chemnitius*.

Exam part 4. fol. 6.

Gods *Goodnesse*, both in regard of the Qualitie, *Mercy:*

Mercy: and of the Quantitie thereof, *to Thousands*: is inlarged to such as are so qualified as the Text mentioned, who in declining of Images, doe keepe *Mandata mea*, eschewing this sinne forbidden in the Scriptures.

The *Scripture* (is our *Dauid* against the *Philistims*) it bringeth forth an armie of Arguments against Images. Of this Armie of allegations, I will draw out (like *Gedeon, Iudges 7.*) onely some fewe selected Voluntaries; although a multitude might bee prest forth to this purpose. These also (as *Dauid* did his mightie men, 2.*Sam.*23.) I will reduce to three Companies. I will oppose Images, from the Law, from the Prophets, and from the New Testament.

The *Law*, you see, the very Letter thereof doth smite downe Images in this Commandement: besides this, wee haue a Caueat, not to make the Image of God, *Deut.*4.15. A command not to bow to an Image, *Leuit.*26.1. And because they did make an Image, and bow to it, Thousands dyed for it, *Exod.*32.28.

The *Prophets*: *Esay* saith, *They that make an Image, are all of them vanitie*, 44.9. *A molten Image is a Teacher of lyes*, saith *Habbakkuk* 2.18. but of all that is most fearfull, *Psal.*97.7. *Confounded be all they that worship carued Images.* The curse of God striketh somewhat neerer then a *Trent Anathema*: and the *Trent* abettors, had neede to take notice of it.

The *New Testament*: *To change the glorie of God*

into the Image of a man, was the sinne of the *Pagans*, saith Saint *Paul*, *Rom.* 1. 23. And it shall bee the propertie of *Antichrist*, that his seruants shall worship *Idols*, or *Images*, saith Saint *Iohn*, *Reuel.* 9. 20. and therefore that wee should bee neither seduced to *Antichrist*, nor reduced to *Paganisme*: the Apostle shutteth vp his Epistle with that emphaticall *Caue*, 1. *Ioh.* 5. *vlt. Babes take heed of Idols*; not onely of *Idolatrie*, but of *Idols*, and the very occasion thereof.

Now, I may vse the phrase of that Heathen Iudge: *Si hic non sit testimoniorum satis, nescio quid sit satis*: If these bee not testimonies enough, I know not what is enough. But this I know, that they all giue plaine witnesse to the plaine wordes of my Text. *Thou shalt not make to thy selfe any grauen Image.* Therefore; Image-adoration is most abominable.

Let mee craue your leaue, that I may take my leaue in a word of Exhortation: God knoweth when we shall meet here againe together; let not therefore my long *Vale* tire you, though it bee indeed somewhat ouer-tedious.

First therefore, I addresse my speech two wayes, to two sorts of *Romish* Catholikes. Some are *rigidi*, resolute in their determinations: others are *molliores*, more moderate in their opinions.

For the first, I should presume, if I should but hope, to preuaile with them by perswasion. I remember that peremptorie protestation of the Abbot *Theodosius*, in the seuenth Synode. *Potiùs omnia*

nia lupanaria esse intranda, quàm intermittendam adorationem illius Imaginis: That hee had rather men should enter all the Stewes, then omit the adoration of that Image. *Chemnit. Exam. part. 4. pag. 63.*

And I cannot forget that three Popes, *Gregorius* the third, *Adrian* the first, and *Leo* the third (*Bellarmine* is my Authour) that they fell from the Emperours, excommunicated their Persons, inhibited their Tribute, and thrust them out of their Dominions: all this, for this one Point, because they opposed the worshipping of Images. *Bell. de Imag. lib. 2. cap. 15.* I knowe also that Idolatrie is a lye, καὶ ἐξοχὴν, Of all errors: and that there are such, who *beleeue a lye*, 2. *Thessal.* 2. 11. and therefore their *Faith* is fastned on this *Tradition*, as the *Truth* is on Gods *Word*, *Matth.* 5. 18. *Heauen and Earth shall passe, before they will alter one iot, or tittle of their Religion.*

Therefore I say, I presume not to perswade them to an alteration of this point of their Religion: yet I despaire not, to intreate them to a mitigation of one affection in their resolution; that they would not hate vs, because indeed we doe hate their Images. I will speake *Bellarmines* owne wordes. *Eos male agere, quòd pro Imaginibus suis, Dei occiderent Imagines.* Surely those Catholikes doe not well in hating vs, who are Gods Images, because wee hate Idols, which are their Images. *Bell. de Imag. lib. 2. cap. 8. pag. 1031.*

Let them not meruaile that I insist so much

on

on this point, that they hate vs, and that for this point, for Images. Although their powder plot would haue buried our Records, yet our Records cannot burie their powder plot. That telleth vs, that they hate vs; and that they hate vs as for Poperie in generall; so for Images in particular.

Were they not Image-worshippers, which were those powder Pioners? And was it not a miraculous Image, which some afterwardes produced to iustifie, nay to sanctifie either the Action, or some Actor in that conspiracie? But blessed bee God! that Action was indeed an *Image*, *Idolum*, *Scimus idolum in mundo nihil esse*, it did nothing in the world to hurt vs. And those Actors were meere *Idola*, like the Heathen Images, *Psal.* 135. 15. *They had eyes, but they saw not*; that Flame which they looked for. *They had eares, but they heard not*; that Cracke which they prayed for. *They had mouthes, but they breathed not*; out that threatned hauocke to our Church and Commonwealth, which they conspired for. O then, although you esteeme vs not Christians, yet abate, abate, as yee are men, abate this inhumane crueltie. And if that plot had beene perfected, you had doubtlesse plagued vs, to the third and fourth Generation: but withall I feare, I feare, you had preuented God from shewing mercy (toward your selues) euen to *Thousands*. Therefore for our Bodies sake, and for

Garnets straw.

The seuen Sparkes.

for your owne Soules ſake : Bleſſed bee our God, for that bleſſed preuention.

But to thoſe who are diſpoſed more mildly, I dare vnboſome my Exhortation more boldly. Some *Romiſh* Catholikes, I beare them record, that they haue zeale, but not according to knowledge : and I know, God will ſhewe mercy to the ignorant ; prouided that their ignorance bee not affected, and that they take not pleaſure in vnrighteouſneſſe. *Rom.10.2. Act.17.30. 2.Theſ.2.12.*

Let me ſpeake therefore vnto you, as Saint *Paul* did to *Agrippa : Doe you beleeue the Scriptures ? I know you doe beleeue them.* If you doe ! Thinke you : Is not this Commandement the Scripture ? Are they not the very ſyllables of this Commandement which I haue read to you ? yea, let mee preſſe you a little farther. Haue I not laid open all your ſtarting holes ? that your beſt Arguments are but Figleaues, not able to couer the apparent nakedneſſe of your idolatrie ? Let me therefore conuent your conſcience : and in the ſight of your conſcience, and of God himſelfe, let mee coniure you to reade ouer this long Commandement, againe and againe, at your beſt leaſure, And then conſider aduiſedly, whether God doth not ſeeme to ſpeake to you, as hee did to *Ionah : Doeſt thou well to bee angrie for the gourd ?* ſo here, doe you well to be angrie for the forbidding of Image-worſhip ? But if you ſhould anſwere God for your errour, as *Ionah* did *Act.26.27. Ionah 4.3. Verſ.9.*

did for his anger; *Wee doe well to worship Images, euen vnto death*, that you will die in that Deuotion: Then doe I feare that the seuenth *verse* of the nintie seuen *Psalme* will be the Epitaph on your Graue-stone: *Confounded are all they which worship carued Images.*

But beloued, I hope for, and pray for better things, for many of you: euen such things, as may *accompanie saluation.* To which end, consider this plaine *Commandement! Not any likenesse, of any thing*, in any place. Consider also the *Argument.* The *Punisher, a iealous God*, whome yee cannot blinde with your blanch'd excuses. The *Punishment*, he will *visite* the *sinnes of the Fathers on the Children, to the third and fourth generation*, that is, if you persist, Gods visitations and plagues may bee powred on your owne *Persons*, yea and on your *childrens children*, and your owne eyes shall behold them.

But if you *conuert* (Christ moue your hearts to such a happy conuersion) then *mercies* shall bee multiplyed vpon you in *Thousands*: you shall bee made the instruments to *saue thousands* of soules, of such as shall issue from your owne bodies.

I beseech you therefore, for Gods *Iudgements*, and for Gods *Mercies*, for Gods sake, for your owne sake, for your childrens sake, yea for your childrens childrens sake, for the sake of a thousand Soules yet vnborne: I beseech

ſeech you Brethren, I beſeech you, conſider what I ſay; and God almightie giue you vnderſtanding in all things.

But be it ſo, that in Gods ſecret *Wiſedome*, or in his ſacred *Iuſtice*, our Aduerſaries doe eſteeme theſe poore wordes of mine, to bee indeed but *Wordes*, but *Winde*, but *Water* ſpilt vpon the ground, not worth the taking vp: yet you, who are *Friends*, *Brethren*, and *Fellow-members*, bee yee *Gedeons fleece*, attract this deaw of Heauen, more then the *Romiſh* Catholikes (that is in their ſence) more then all the world beſides. A motiue: Conſider the *Controuerſie* betwixt vs. It is not (as *Bellarmines* phraſe is) *de ſtillicidijs*, concerning that *Eauesdropping*, *Houſe-ranſacking*, *Soule-ſifting*, *Boſome-exenterating*, *Auricular Confeſſion*; though that bee a ſtrange intruding myſticall policie. It is not *de vno apice*, of one Point, that full Point, where the Papiſts would pitch their period, the *Papacie*, the *Primacie*; though that be an inſolent inſulting proud *Tyrannie*. Neither is it onely an *hereſie*; although the worſhipping euen of Chriſts *Image*, was eſteemed an *hereſie*, by *Irenæus*, *Epiphanius*, *Auguſtine*, and *Damaſcen*, as *Bellarmine* himſelfe doth teſtifie. But it is *Idolatrie*: *Idolatrie*, at the very name whereof, *Heauen* doth lament, *Hell* triumph, and the *Earth* cannot but quake and tremble.

Bellar. de Imag. lib. 2. cap. 21. pag. 1081.

Idolatrie, of which *Perinottus* proteſted, that

Melchior. Adam, in vita Meis.

the Emperour could ſuffer any reproach of errours, abuſes: but of Idolatrie, hee was impatient, as of a thing inſufferable.

Bell. de Imag. lib. 2. cap. 6.

Idolatrie, for which *Claudius* and *Nicoſtratus*, expert Statuaries, were put to death, becauſe they would not make ſuch Statues; chuſing rather to die, then to giue the occaſion of Idolatrie.

Conſilio ſui Reditus, ſect. 2.

Idolatrie, of which *Spalato* ſpeaketh: that *Idolatrie* is worſe then moſt *Hereſie*: Idolaters to bee ſeparated from by all men. *Idolatrie*, is the crime from which God doth command you, and I perſwade you.

Now, that worſhipping of Images is Idolatrie, I neede not tell you; *ex ore infantium*, when you catechiſe your children, your children will catechiſe you, *Thou ſhalt not make to thy ſelfe any grauen Image, &c.* But nowe you know it, your care muſt be to ſhunne it. For——*the Lord is a iealous God*, and will diuorce that *Soule*, which ſhall ſinne by *Idolatrie*, by ſpirituall *Adulterie*, and Hee will *viſite*—— ſend out a plague. It is *Carions* opinion, that the *Turkes* haue ouer-run ſo much of *Chriſtendome*, for this one ſinne of Idolatrie. Howſoeuer our *Securitie* may ſuppoſe the *Turks* long armes too ſhort to reach vs ſo farre off: Yet (if wee become Idolaters) may *Hee*, or ſome ſuch as *Hee*, by Gods permiſſion, *viſite vs*—— But the Lord bleſſe vs from ſuch a *viſitation*.

Carion. Chron. lib. 2.

And this *Viſitation* may bee deriued to the

third

third and fourth generation: if you worship Images, you may see Gods plagues on the children in this world: and in the world to come you may heare your childrens children, crie out in that phrase of Saint *Cyprian*; *Heu parentes sensimus parricidas*: alas, our Parents haue damned vs, by their exemplarie Idolatrie.

But I passe these punishments, perswading my selfe that I shall perswade you from *Promises*. You being *Sonnes* or *Seruants*, not *Slaues*; to be led with gentlenesse, and not to bee forced with whipping: Beware then of *Images*, because God will bequeath *mercy vnto Thousands*, and *Thousands of mercies vnto you*, if you doe beware.

The *Meanes* also God setteth before you; *Amor mei*, and *Mandata mea*. If you haue the *loue of God* in your Hearts, and the *Law of God* in your [illegible]*ds*; *Image-Idolatrie* will finde you impregnable. *Custome*, in the later Ages, may perhaps stagger the *Ignorant*: but *Mandata mea*, Gods Law doth obscure Mans Law, as the Sunne doth the smalleſt Candle! Reade the Scriptures, and it is impossible to bee inticed to *Idolatrie*. For the other branch: The loue of *Trafficke* may preuaile with *Merchants*; the loue of *Noueltie* with *Trauellers*; the loue of *Profit* with *Trades-men*; the loue of *Pleasure* with *Gallants*; and the loue of *Preferment* with the *Ambitious*. Moreouer, men may bee allured to *Idolatrie* by the loue of *Friends*, by the loue

loue of *Parents*, by the loue of *Children*, by the loue of a *Wife*, or by the loue of a *Husband*. O but let these petie *Streames* fall into this mayne *Ocean*. Let this *Loue of God*, swallow vp all these *Loues* of *Men*. And the force of this *Loue* constrayneth mee, at the very thought of *Images*, to *Bow* my *knees* to *You*, that *You* would neuer *bow your knees* to *Them*. And *God* himselfe bow all your *Hearts* to *Him*, that you may *Neuer* bow to any *Images*.

Amen, Amen.

FINIS.

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